Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

THE CHARACTER OF TRUE RELIGION.

We copy Mr Barrett's excellent description of the religion that alone can save our nation from the evils with which it is threatened in the midst of its prosperity. These remarks occur at the close of his Artillery Election Sermon, noticed by us last week.

And now what is to save us? Intelligence, individual and general; virtue, private and public; or, as I choose to express all in a single word, Religion. This must be cherished, honored, practised, diffused. Without it no republic can endure. I need not go about to prove it. All know the experiment tried forty years ago in France. The appalling result was written, as it were, in the skies, that all nations might see it and take warning. Its import is, that while the patriot has nothing to fear for his country's glory so long as true religion sways the minds and hearts of rulers and people, he has every thing to fear when religion's power ceases to be felt.

True religion, I have said,—not the false in any of its forms. Not the sceptical religion of the sciolist; not the temporizing of the worldling; not the lifeless religion of the formalist; not the feverish religion of the enthusiast; not the gloomy religion of the ascetic; not the lax religion of the latitudinarian; not the uncharitable religion of the bigot; not the dwarfed, confined religion of the exclusionist. No. But true religion; the religion of the Son of God, in its original simplicity and power; the religion of the genuine Gospel, intelligible, rational, cheerful, affectionate, winning, saving; the religion which, wherever it prevails, challenges the respect of sound heads and the love of good hearts; the religion which manifests itself, not in barren speculation, but in fruitful thought; not in transient excitement, but in permanent affection: not in periodical and local service alone, but in constant and universal obedience. The religion of the mind, curbing the roving fancy; arming conscience with a divine power; enlightening and strengthening the understanding; tasking reason to the utmost on all the subjects of liberal inquiry; making progress, proficiency; acquisition, gain; knowledge, wisdom; wisdom, virtue; and virtue, happiness. The religion of the heart, awakening sensibility to the true and the good, wherever found; purifying and refining the moral sentiments; nourishing and freshening the devout affections; exciting and directing the benevolent sympathies; giving a relish for all innocent pleasures and virtuous pursuits; kindling an unquenchable thirst for larger measures of spiritual excellence; and putting the whole soul in harmony with whatever there is grand and beautiful and touching and stirring in nature, providence, and revelation. The religion of the life, throwing its bright illumination on all around, below, and above; presenting every object in its true relative proportions; imparting interest to small as well as great duties; revealing God to the soul in society, in business, in recreation, as well as in solitude, in the closet, and in prayer; imparting vigor and efficiency to the active principles; prompting to industry, temperance, frugality, integrity, usefulness, and patriotism, both in private and public life. The religion in a word, that connects, always and every where, in indissoluble bonds with faith, works; with theory, practice; with sensibility, action; with piety, morality; with spiritual things, things material; with aspirations after heaven, the pursuits of earth; with the interests of eternity, the interests of time; with every thing, whether little or great, personal or social, private or public, present or future, a practical conviction of God's presence, agency, and paternal providence; of Christ's divine mission, character, teachings, and sacrifices; of the immortality of the human soul, and a future state of righteous retribution.

Such, my hearers, is the religion we want. For this let us labor. Let us pray for this. Then, if God, in his great goodness, shall answer our prayers and bless our labors, when this century is numbered with the years beyond the flood, the revolving sun shall not see, nay shall not have seen, in his journey of ages, a nation so illustrious as our own.

UPHAM'S LECTURES ON WITCHCRAFT.

Mr Upham's book will secure for him the character of an industrious scholar and an able writer. Our readers who have not met with the volume, will be pleased to see some extracts from it.

The witchcraft delusion of 1692 has attracted universal attention for the last century, and will, in all coming ages, render the name of Salem notable throughout the world. Wherever the name of the place we live in is mentioned, this memorable transaction will be found associated with it, amd those who know nothing else of our history or our character, will be sure to know, and tauntingly to inform us that they know we hanged the witches.

It is surely incumbent upon us to possess ourselves of correct and just views of a transaction, thus indissolubly connected with the reputation of our home, with the memory of our fathers, and of course with the most precious part of the inheritance of our children. I am apprehensive that the community is very superficially acquainted with this transaction. All have heard of the Salem witchcraft—hardly any are aware of the real character of that event. Its mention creates a smile of astonishment, and perhaps a sneer of contempt, or it may be, a thrill of horror for the innocent who suffered; but there is reason to fear that it fails to suggest those reflections and impart that salutary instruction, without which the design of Providence in permitting it to take place cannot be accomplished. There are, indeed, few passages in the history of any people to be compared with it in all that constitutes the pitiable and tragical, the mysterious and awful. The student of human nature will contemplate in its scenes one of the most remarkable developments which that nature ever assumed; while the moralist, the statesman, and the Christian philosopher, will, severally, find that it opens widely before them a field fruitful in instruction.

Our ancestors have been visited with unmeasured reproach for their conduct on the occasion. Sad, indeed, was the delusion that came over them, and shocking was the extent to which their bewildered imaginations and excited passions hurried and drove them on. Still, however, there are many considerations that deserve to be well weighed before sentence is passed upon them. And, while I hope to give evidence of a readiness to have everything appear in its own just light, and to expose to view the very darkest features of the transaction, I am confident of being able to bring forward such facts and reflections as will satisfy you, that no reproach ought to be attachod to them in consequence of this affair, which does not belong, at least equally, to all other nations, and to the greatest and best men of their times and of previous ages; and in short, that the final predominating sentiment their conduct should awaken, is not so much that of anger and indignation as of pity and compassion.

In order to do justice to the subject, it will be necessary for me to divide it into two lectures;—the first must be devoted to a historical narration of the proceedings in Salem, and the second will present those additional facts and considerations, that should be taken into view, previous to pronouncing a judgment, or forming an opinion respecting the conduct and characters of the persons connected with them.

Having adverted to various causes in the infant state of the colony; to the general influence of the sufferings and privations which our ancestors had endured, "acting upon their minds and imparting a gloomy and romantic turn to their dispositions;" to the want of confidence and sympathy between them and the natives; to the difficulty of communication between the several villages and settlements; to the pressure, at that period particularly, of public burdens and the weight of severe taxes; and above all, as greatly aggravating these general causes of apprehension and distress,—to their sober belief, that "*the evil being himself was in a special manner let loose, and permitted to descend upon them with unexampled fury*"—Mr Upham thus proceeds:—

It was while this conflict was going on, and in the midst of all this local trouble and general distress, that the great and awful tragedy began.

Near the close of the month of February, 1692, two female children, belonging to the family of the Rev. Mr Parris, one, his daughter Elizabeth, represented to have been but nine, and the other his niece, Abigail Williams, twelve years old, together with a young female of the neighborhood named Ann Putnam began to act in a strange and unaccountable manner. They would creep into holes and under benches and chairs, put themselves into odd postures, make antic gestures, and utter loud outcries and ridiculous, incoherent, and unintelligible expressions. The attention of the family was arrested. No account or explanation of the conduct of the children could be given, and, in an evil hour physicians were called in and consulted. One of the physicians gave it as his opinion that the children were *bewitched*.

It is proper, before we proceed any further, to explain what was meant by this opinion. There are several words and expressions, that are sometimes used synonymously with witch, although they are not strictly synonymous. The following for instance,—diviner, enchanter, charmer, conjurer, necromancer, fortune-teller, augur, soothsayer, and sorcerer. None of these words convey the same idea our ancestors attached to the word witch. Witch was sometimes specially used to signify a female, while wizard was exclusively applied to a male. The distinction was not often, however, attempted to be made—the former title was prevailingly applied to either sex. A witch was regarded by our fathers, as a person who had made an actual, deliberate and formal compact with Satan, by which compact it was agreed that she should become his faithful subject, and do what she could in promoting his cause, and in consideration of the allegiance and service, he on his part agreed to exercise his supernatural powers in her favor, and communicate to her a portion of those powers. Thus a witch was considered in the light of a person who had transferred allegiance and worship from God to the Devil.

The existence of this compact was supposed to confer great additional power on the Devil as well as on his new subject, for the doctrine seems to have prevailed, that for him to act with effect upon men, the intervention and instrumentality of human cooperation was necessary, and almost unlimited power was ascribed to the combined exertions of Satan, and those of the human species in league with him. A witch was believed to have power, through her compact with the Devil, of afflicting, distressing, and rending whomever she would. She could cause them to pine away and to suffer almost every description of pain and distress. She was also believed to possess the faculty of being present in her shape or apparition at a different place from that which her actual body occupied. Indeed, an almost indefinite amount of supernatural ability and a great freedom and variety of methods for its exercise, were supposed to result from the diabolical compact. Those upon whom she thus exercised her malignant energies, were said to be bewitched.

When I state the fact that these opinions were not merely prevalent among the common people, but were advocated by the learning and philosophy, the science, and jurisprudence of the times, none can be surprised at the alarm which it created, when the belief became current, that there were those in the community who had actually entered into this dark confederacy against God and Heaven, Religion and Virtue, and that individuals were beginning to suffer from their infernal power. It cannot be considered strange that our fathers should have looked with more than common horror upon persons who had been convicted, as they thought, upon overwhelming evidence, of this conspiracy with all that was evil, and this treason against all that was good.

Mr Upham's explanation of the scene which took place upon the visit of Samuel to the witch of Endor, (1 Sam. xxviii.) is without doubt the most simple and satisfactory that can be given. After remarking that "the witch of Ender was a conjuror and necromancer, rather than a witch," he relates the circumstances of the visit, and adds:

I have alluded particularly to the witch of Endor, because she will serve as a specimen and instance of the sorcery or divination of antiquity. She was probably possessed of some secret knowledge of natural properties, was skilful in the use of her arts and pretended charms, had perhaps the peculiar powers of a ventriloquist, and by successful imposture had acquired an uncommon degree of notoriety and the entire confidence of the public. She professed to be in alliance with supernatural beings, and by their assistance to raise the dead.

This passage has afforded a topic for a great deal of discussion among interpreters. It seems to me on the face of the narrative to suggest the following view of the transaction. The woman was an impostor. When she summoned the spirit of Samuel, instead of the results of her magic lantern, or of whatever contrivances she may have had, by the immediate agency of the Almighty the spirit of Samuel really rose, to the consternation and horror of the pretended necromancer. The writer appears to have indicated that this is the proper interpretation of the scene, by saying 'that when the woman saw Samuel, she cried with a loud voice;' thus giving evidence of alarm and surprise totally different from the deportment of such pretenders on such occasions; they used rather to exhibit joy at the success of their arts, and a proud composure and dignified complacency, in the control they were believed to exercise over the spirits that appeared to have obeyed their call. Sir Walter Scott takes this view of the transaction. His opinion, it is true, would be considered more important in any other department than that of biblical interpretation; on all questions, however, connected with the spiritual world of fancy and its history, he must be allowed to speak, if not with the authority, with the tone of a master. This wonderful author in the infinite profusion and variety of his productions, has recently written a volume upon Demonology and Witchcraft; it is of course entertaining and instructive, and I would recommend it to all who are curious to know the capacity and to witness the operations of the human imagination.

[For the Christian Register.]

ROBERT HALL ON TERMS OF COMMUNION.

Mr Editor—Mr Hall was a Baptist, but was in favor of free communion with Pedobaptists. In the volumes recently published of his works in this country, we have much upon this important subject. The following extracts are worthy of attention:—

"The interpretation of a rule is, to him who adopts it, equally binding with the rule itself, because every one must act on his own responsibility"—[or according to the dictates of his own understanding;] "but he has no authority whatever to bind it on the conscience of his brother, and to treat m who receives it not, as though he were at direct issue with the legislator. It is this presumptuous claim of infallibility, this assumption of the prerogative of Christ, this disposition to identify ourselves with him, and to place our conclusions on a footing with his mandates, that is the secret spring of all that intolerance which has so long bewitched the world with her sorceries, from the elevation of Papal Rome, where she thunders and lightens from the Vatican, down to Baptist Societies, where she whispers feebly from the dust."—*Works of Robert Hall, Vol. I. p.* 203.

"All that infallibility which the church of Rome pretends to, is the right of placing her interpretation of scripture on a level with the word of God. She professes to promulgate no new revelation, but solely to render her sense of it imperative and binding; and if we presume to treat our fellow Christians, as unworthy of being recognized as Christ's disciples, merely because they differ from us in their construction of a precept—we defy all the powers of discirmination to ascertain the difference in the two cases, or to assign a reason why we must ascribe the claim of infallibility to the one and not to the other."—*pp.* 212, 213.

In his "summary of reasons for *Christian* in opposition to *party* communion," Mr Hall has many excellent remarks. Among other things he endeavors to lead his readers to reflect on the evil tendency of what he calls "party communion," or rejecting Pedobaptists from communion in Baptist churches—

"The first effect necessarily resulting from it, is a powerful prejudice against the party who adopts it. When all other denominations find themselves under an interdict, and treated as though they were heathens or publicans, they must be more than men not to reject it—or if they regard it with a considerable degree of apathy, it can only be ascribed to that contempt which impotent violence is so apt to inspire. The very appellation of Baptist, together with the tenets by which it is designated, become associated with the idea of bigotry; nor will it permit the mind which entertains that prejudice to give an impartial attention to the evidence by which our sentiments are supported."—*p.* 301.

"By the stern rejection of the members of other denominations until they have embraced our distinguishing tenets, what do we propose to effect—to intimidate, or to convince? We can do neither. To intimidate is impossibie, while there are others far more numerous than ourselves, ready to receive them with open arms. The hope of producing conviction by such an expedient, is equally groundless and chimerical, since conviction is the result of evidence, and no light can be pretended to be conveyed by interdicting their communion, unless it be that it manifests our intolerance. We propose to extirpate an error, and we plant a prejudice; and instead of attempting to soften and conciliate the minds of our opponents, we inflict a stigma."—*p.* 202.

"It were well, however, if the evil resulting from the practice of strict communion were confined to its effect on other denominations. If I am not much mistaken, it excites a pernicious influence on our own. Generally speaking, the adoption of a narrow and contracted theory will issue in a narrow and contracted mind. It is too much to expect that a habit of treating other Christians as aliens from the fold of Christ, and unworthy to participate of the privileges of his church, can be generally unaccompanied with an asperity of temper, a proneness to doubt the sincerity, to censure the motives, and depreciate the virtues of those whom they are accustomed to treat with so much rigor. Conceiving themselves to be a highly privileged class, as the only legitimate members of his church, they are almost inevitably exposed to think more highly of themselves than they ought to."—*p.* 301.

These extracts deserve the serious attention of Christians of every sect, who set up their interpretations of disputed passages of scripture as of equal authority with the word of God,—and who, on such ground, venture to treat dissenters from their views as unworthy of the name and the privileges of Christians. Pedobaptists as well as Baptists, and Protestants as well as Papists may be found among the number of those who act on the same self-sufficient and self-exalting principle. It will perhaps be said that even Mr Hall failed of always acting conformably to the principle which he inculcated, and too often censured some Christians who dissented from his opinions. This is another proof of human imperfection, and should be regarded as a reason why we should all examine ourselves, and be careful to correct our own errors and inconsistencies. The more humble and careful any Christian is in these respects, the less he will be disposed to exalt himself and despise others.

AMITY.

[For the Christian Register.]

ANNALS OF MY PARISH.

"What heart has not known the wretchedness of a fainting, expiring interest in some once cherished cause," continued our aged narrator. "I have sometimes thought the pleasure of an elastic, excited spirit more than outweighed by the wearisomeness of the depression which succeeds. And this was the feeling with which I saw my ardor in the cause of religion sinking like a winter's scene, to leave me in a dark, frozen unbelief. Our meetings became weekly less frequent. When we stopped with each other by the wayside, 'the great work,' instead of being first, was the last topic introduced. I found shame creeping over me on alluding to that theme. I was daily laying aside, I may almost say, the hypocrisy, which had for some time past kept on me an unreasonably long countenance.

"Would that the evil had here ended, and the good of my sincerity been extended still farther But while scrupulous on that which was without, my inner man was day by day becoming as a ruined city. I was seen regularly in my pew on the sabbath, and attended most of the conferences. Yet the *unobserved* duties of the Christian I esteemed less and less important. And how could I do otherwise? My religion was planted in sympathy. And when that was withdrawn, when my brethren would no longer support me, how could my piety survive? If my lines had fallen in some distant, and comparatively uninhabited region, I must have lived and died without religion, because without excitement. And now that I was cast on my own resources alone, this had become my precise situation, O that the whole world could feel, as I do, the danger of that faith whose origin and whose life-breath is in society!"

Here I interrupted him for a moment with the wish that he would give me an account of his feelings at this period, upon prayer. So many have proved heedless of secret devotion amid the loudest professions, that I listened with deep interest as he replied, "Prayer? I shudder at the word. It was a languid, mechanical form. I one day hurried through it soon as my thoughts could fly; the next made its service a little shorter. There was less of soul and of those personal, minute particulars which are the life of a prayer in the closet. It was composed of barren generalities. About this time, I received a visit from one of my most worldly companions. The day, and the night until we fell asleep, was spent in the idlest conversation. I forgot my devotions! The succeeding night, although exact to remember them, I uttered them in a more faltering and confused manner than ever before. Soon I concluded, in the evening I was usually so weary, that it would be better to omit all prayer at that hour. And ere long the pressure of morning engagements lulled my conscience into a total neglect of it.

"And now the silver cord was loosed. I read the Bible more carelessly and fewer chapters in the week, until this was, as a habit, discontinued. My seat at church was occasionally vacant. The preaching I gradually disliked; the sudden change I heard there so strenuously inculcated, had proved itself deceptive in my case at least. I relapsed into many sins. O that I had polluted my own virtue alone! But having a sharer in wickedness, my boldness was amazing. An enormous offence lowered the whole tone of my feelings. The next Sabbath I laughed at the description of a future retribution. The voice within would sometimes startle me for an instant, but my associates could soon still and impair it.

"The doctrines I had hitherto heard from the pulpit were all I had ever known by the name of Christianity. The terrors they set forth I felt to be extravagant; and hence inferred that all terror was a delusion, mere priestcraft. Not far from this time, my clergyman called on me. In a spirit of self-defence, I mentioned the absurdities of religion; and remember particularly asking him to convince me of an *infinite atonement*. He was a feeble reasoner I was sure, and instead of reclaiming, only drove me farther from every thing connected with religion. I went on almost doubting the existence of a God, or of an hereafter.

"At this period I took a journey to the western part of the State, and was out over sabbath. A fine October morning led me to Mr ——'s church. Who should rise in the pulpit but the now aged, and venerable Dr R. His sermon was on the Prodigal Son. Instead of asserting that this young man was converted in an instant, what was my surprise to hear him state that, 'like most other *true penitents*, he was reformed *by degrees!*' So touchingly did he pourtray the love of the Father and the sorrow of the profligate son, that I felt almost entranced. The whole view was a new revelation to me. Is there any doctrine called religion, said I to myself, so rational as this? I returned home, was silent on the subject, but began again to read my Bible. Every day a clearer light shone from its pages. I thought intensely on its truths. I obtained a volume of sermons published by a clergyman of the last century. It met my views as 'face answereth to face in water.' I embraced every opportunity to hear the most liberal preachers of that day. Their sentiments were then termed Arminian, and certainly differed much from those of Calvin, or I could not have approved them as I did. My old Methodist friend used often to contend most strenuously against the heretical views I was adopting. I occasionally found one who would assent to the "reasonableness" of what I advanced; but it was so different from the Catechism and what their minister believed, that they generally turned away from me with fear and trembling. Poor George, I lament to say, having left our village, became a confirmed sceptic. By a slow but unceasing progress I arrived at the conclusion that the Father was the only true God, and that to know him and Jesus Christ as sent from him was eternal life. It was soon after my establishment in this belief that you were ordained as our minister. The joy and peace I have found under your ministrations, I need not here repeat to you. The hope, they give me of a happy death, it is my prayer you may one day see fulfilled."

S.

[For the Christian Register.]

RAMMOHUN ROY IN ENGLAND.

Mr Editor—The interesting letter from a Unitarian clergyman, with which your readers were favored last week, may render them desirous to know yet more of the impression produced by the visit of the distinguished Brahmin, now in England. I have been permitted to send you extracts from two letters written in the free strain of friendship, from which you may perceive that he has been welcomed with an enthusiasm worthy of his character. Some expressions, which might be deemed extravagant, are not included in these extracts. It could not have been expected, that he would be received by our English friends with other feelings than those of the warmest respect and sympathy. In Liverpool particularly, he must have anticipated, as he found, a generous reception In that hospitable and flourishing city, were many enlightened minds, to appreciate and honor his character. I cannot but rejoice that the philanthropic Roscoe, of whose death we have just heard, enjoyed the high pleasure of seeing before he left this world one who had so strongly awakened his admiration.

L.

Extract of a letter, dated Liverpool, April 19, 1831.

"You will no doubt have heard of the arrival of Rammohun Roy in England. I dined with him at Mr R—'s the first Sunday after his arrival, with his adopted son and some of his fellow passengers. He declined eating meat,—"he did not like to lose his caste—he wanted moral strength." He attended Paradise-street Chapel in the morning, and left the table early to attend the floating chapel in the afternoon; Capt. Scoresby, you remember, is the chaplain. I am sorry to say he hurt his leg on the voyage, and is still very lame; he has been in a constant state of bustle and excitement since he landed. He called upon us on Friday—several of our friends were anxious to see him. He dresses in the elegant Eastern costume. Nothing can exceed the dignity of his appearance, or the expression of his countenance. I could compare him only to one of the ancient Prophets, or to the patriarch Abraham. He conversed upon the Christian Scriptures. He said—"I know how difficult it is to relinquish the opinions which have been infused into the youthful mind—I have charity for all good men." Speaking of the Trinity, he said—"If they protect it by the shield of mystery, it is well—but nothing can convince me that one is three, and three are one." He was very unwell when he returned to the inn, but he set out for London in the public stage, and expected to attend the House of Parliament on Monday. He takes no care of his health, and I am quite grieved about him. He seems to have an excellent constitution, and I will endeavor to hope the best. He speaks of America and his friends there with enthusiasm. He means to visit that country and perhaps settle among you, if he cannot obtain some freedom for his own country."

Extract from a letter, dated April 29th.

"But our greatest interest lately has been in welcoming the first Brahmin, the celebrated Rammohun Roy, who is a most noble specimen of Oriental manhood. His is a character in which I have taken the greatest interest since I first saw his publications, and in seeing him I have had a marvellous and most unexpected pleasure. The giant intellect and warm expansive affections are literally beaming forth from his countenance. His turn, oriental magnificence, you realize in his looks. The elegant buff turban and rich blue shawl are very becoming. The interesting novelties of his situation produced much excitement, and for the heart-felt respect and affection he received his gratitude seemed unbounded. He returned every attention at the great risk of his health. He hurt his knee near the Cape of Good Hope, and was very lame, had a cold and sore throat, and was worn out with company. The first time I saw him was at the chapel. Mr G—'s sermon was very good, the text "what is truth." Rammohun Roy was very attentive. On going out I had a full view of him, and I never saw a countenance so expressive of deep solemnity and prostration of spirit, as if the presence of his Maker alone occupied his thoughts, and the tears were on his cheeks. It was from his request that he was taken to the Unitarian chapel. He stayed behind the congregation to see Mr G., and express his approbation of the sermon. An interesting conversation succeeded. Rammohun Roy said the Bishop and the Baptist were displeased with him for not believing with them, but that he could sooner put a sword to his heart than lie to his God. Some young women came, who were much affected at seeing him. They were sisters of a young man, a charity scholar, who had gone to Calcutta, acquired property, and had been a zealous Unitarian and acquainted with Rammohun Roy. He shed tears, mentioned their brother as his friend, said that he had worn mourning for him, and spoke of the general excellence of his character. He afterwards called upon the parents. He spent a day with our friend Mr Y—. In the room was a painting of the last supper; he paid much attention to it, and conversed very ably upon the characters of the apostles. On every subject, he displayed much purity and elevation of mind."

"The meeting between Rammohun Roy and Mr Roscoe was very interesting—two bright stars in their different hemispheres and both impatient to see each other. Mr Roscoe wished more to see him than any other person living, and was so much excited that his children feared for the effects. Several of our friends were at Mr R's in the evening, and were deeply interested in hearing the conversation of Rammohun Roy—such noble sentiments clothed in the most vigorous language. His pronunciation is foreign, but he appears to be very fluent, and his expressions are very often original and expressive. I am glad to say he is under eminent medical care in London, and is better."

CHRISTIAN REGISTER.

BOSTON, AUGUST 13, 1831.

RECENT CAMP-MEETING AT EASTHAM.

We have received from a friend the following account of a camp-meeting, which closed with the last week at Eastham. As it is the narration of an extraordinary religious excitement, it will be interesting to many of our readers; and few of them, we believe, will differ from the writer in the reflexions with which it is accompanied.

Eastham, July 31, 1831.

I have been passing the last two days in the midst of one of those Methodist gatherings, called camp-meetings, and now sit down to give you some account of it. I have delayed doing it until the last, lest my conclusions might be hasty, and being willing and *desirous* to meet with any thing by which my first impressions might be modified. Let me say that I came without prejudice, with the simple intent of knowing for myself the conduct of these meetings, and judging from my own observation of their tendency. More than this; unless I have deceived myself, I came disposed to judge favorably of them; not so much, however, from anything I had heard respecting them, as from a confidence, which a slight knowledge of the characters of some of those engaged in them had inspired, and I was willing to put away, as the views of narrow and worldly minds, much of what I had heard about them, or to believe that the strange idea I had been compelled to gather from others' descriptions could not be *now*, if it ever were, in accordance with truth. I felt willing to believe that there might be some justice in the charge which has been brought against us, of coldness and lack of zeal in the glorious work of winning souls to God; and by thoughts of man's real condition—his destiny—his dangers—his wants—of that glory before him to which his eyes seem closed—of that happiness in his reach which he refuses to secure, I endeavored to produce that frame of mind which should hail with gladness any means, however new to me, which could be effectual in promoting his salvation. With such feelings I reached the camp, and now let me describe it.

It is in the midst of a deep grove of oaks, whose shade, and the breeze from the near ocean, make it peculiarly attractive in this sandy and mostly treeless region. The white tents extending in a half circle among the trees, have a pleasant effect. After passing a row of booths, containing refreshments for visitors, I entered on the consecrated ground. Here were congregated 3 or 4000 persons of all ages, from the infant to the hoary head, and it seemed of all grades of character too. Some drawn from curiosity—some to laugh—some to sing and pray—and many, doubtless, with a desire to be made better. It was a confused scene, and the songs that issued from every tent, of exultation or of entreaty, the groans of the 'convicted,'—the shouts of the 'justified, (my unpractised ears could not detect a difference)—the loud prayers which fretted the air—altogether had a strange effect. The space within the semi-circle, on which the tents front, is common ground for all,—while behind each tent a long table is spread, with such refreshments as shew that these strangers came not into this wilderness without large contributions from the "fleshpots of Egypt." Conveniences for cooking are attached to each tent, and servants employed to attend thereto. The tents are spacious enough to hold from 60 to 100. I went round to most of them. They were filled principally by females—sitting, kneeling, and prostrate—some earnestly engaged in the act of prayer, while the countenances of many indicated a listlessness and weariness which could not be exceeded, but which was readily enough accounted for, when the many strange circumstances incident to their present situation are considered. The exposure is great, and the wonder is, that many are not sick unto death in consequence, as some, it is said, have been. For delicate females to come 100 miles from home, risking the sudden changes of our climate, and pass the days and nights of a whole week with no shelter but a tent-cloth,—the damp ground beneath them, and the outer air constantly around them—seems to me a tempting of Providence, which no facts, proving the infrequency of fatal results can justify. That no more harm comes from it, the unusual excitement in which the animal frame is constantly kept is probably the cause. And who knows—I could not help thinking—how much of this undue excitement, for which the love of souls is the excuse, is but the effect of a knowledge of this cause,—being bound as they are by a regard to their bodies, to work themselves into a feverish habit. And I have observed those, whom first I saw looking worn down and indifferent, since roused into intense action.

My first impression on beholding the scene was a feeling of dread and sadness—that sort of feeling, which one has when first beholding a number of his fellow-beings writhing in bodily pain. I wanted to fly from the place, for I had an instinctive, undefined feeling that it was wrong to be there; but that common and stronger feeling of interest in whatever deeply engages others checked it. I was first attracted to a large gathering of people near the centre of the ground. It was the "*praying circle*," so called. A line of spectators surrounded a group of 40 or 50 kneeling persons, mostly females. Several ministers were among them, one of whom was then praying in the most loud and doleful tones, and using the most vehement expressions, rubbing and striking his hands together the while. The tones and gestures increased in wildness, till as if from mere exhaustion, he was compelled to stop. Immediately another commenced—more calmly at first, but ending as the other. Then a female took up the strain, and her shrill voice raised to an actual scream pained the ear; while her manner and expression offended all sense of propriety. Other females followed. The substance of the prayers was the most earnest entreaty for the salvation of those within the circle. Expressions such as these were constantly repeated (the *tones* are still ringing in my ears, but I cannot give *them*) "Dear Lord—we bring our case before thee,—it is no common suit,—it is for these dear, precious souls we plead—O they want to find thee, Jesus, they want a drop of thy precious blood applied to their hearts—O Lord, come down,—come with the power, strike thy arrows in their souls—come now, *now*, Lord, get thyself a great name—one word is enough, and they will praise thee—they will take the royal diadem, and place it on the head of Jesus, and crown him Lord of all." These are a few of the expressions, not by any means the most strange. In the mean time the ministers and others were busy in whispering to each kneeling sinner, going round, and bending over them with looks of the utmost solicitude. "Look to Jesus—only believe—now try, can't you praise the Lord." Such expressions I caught. Now, more groans and shrieks the most dismal broke forth from those who had been the subjects of prayer, and answering shouts of exultations from the operators. Such tones and grimaces I thought before were peculiar to savage life. I particularly marked one man seemingly in the most excruciating agony, and have since had an opportunity of asking him the cause. It was not for himself he said—he had been converted some years before,—but it was the travail of his soul for those sinners around him. I have seen this same man since, going round and congratulating his brothers and sisters in the Lord, as he took them by the hand, on their new, happy state, and reminding them of the time when both he and they were sinners, like those for whom they had toiled in prayer. After some time spent in this way, one of the ministers requested all to be seated. "Now," he said, "we want to see what the Lord has done, not what *man* has done, but what the *Lord* has done;" and then requested all who felt that they loved the Saviour, &c, to rise. About 10 or 12 then arose, nearly all females, and several very young. Then the air rung with shouts, and "Bless the Lord"—"Glory to God"—were uttered in all the enthusiasm of joy. The ministers looked on each other and exchanged broad smiles, and some even laughed audibly, as, pointing to the new converts one said, "Brother, are not ten souls worth praying for?" Then all joined in a song of praise. The converts were then urged to relate to the assembly what God had done for them—'give in their testimony.' Two or three of them, females, told of their lately miserable state and compared it with the rapture of the present—they had seen the Saviour—they felt as if they had passed from death unto life, and were new creatures; the agonies of conviction were over—they rejoiced in the assurance of justification, &c. The rest seemed unwilling to speak. "Give in the testimony,"—"let it come"—"it is a cross, but it must be borne,"—was shouted on all sides. Then a hymn was sung, "Ashamed of Jesus," which had the desired effect. One after another said something, and I turned from the scene. It was startling at first, to see a fellow-being stretched out in the dirt as if dead, and drawing forth from the passers-by an exclamation of praise and a smile of joy;—but such sights are not rare.

At 10 o'clock a horn was sounded to give notice of religious exercises 'at the stand.' All were requested to assemble. A rude sort of pulpit was erected near the centre of the camp, and benches placed in front to accommodate a large audience. A goodly row of ministers—12 or 15—sat in the pulpit. The exercises here were very orderly,—singing, prayers, and sermon. The preacher was a young man with a good voice, and rather pleasing manner. His subject was the excuses men offer for not becoming religious; and I should feel it to be wrong, were I to find fault with the sermon as a whole. He was followed by another in an exhortation on the same subject. This one was very violent, and made some severe remarks on Universalism. He said, 'it was forged in hell, the devil was its first preacher, and all who had preached it since were the devil's agents.' It is but justice to say, that this is the only instance in which I have heard here other sects disrespectfully alluded to. Mr T. of Boston followed. He began by telling a story in his own inimitable way, and made them all laugh. I saw at once how great was his power over his audience. Immediately they were all waked to enthusiasm, and responded in loud shouts to his appeals. There seemed to be a chain passing round each of his hearers, which he could charge with electric fire. Shock followed shock, the last more powerful than all before,—until they were wrought up to a degree of excitement beyond which they could not go. For some time he kept them there, by the most intense expression and extravagant action—his voice raised to its highest pitch, and every feature distorted with the effort. By some, this would be called eloquence. But it seemed to me, that it owed much of its effect to the previous state of his hearers' minds, and to a complete knowledge of the tactics by which such minds are captured. I looked and listened with interest, as on an exhibition of strange power, but felt not otherwise the least moved. Some good and striking things were said among a multitude of coarse and common ones. But I think the predominant feeling of an enlightened audience in listening to such preaching would be dissatisfaction.

Twelve o'clock was the dinner hour, and from that time until 2 o'clock singing and praying was in all the tents. The work is constantly carried on, somehow. Ministers are flying about every where, to oversee the vast machinery, and apply the spiritual fuel even to the danger of an explosion, lest some of its many springs might chance for a moment to slacken. I have heard of a book entitled, 'Heaven taken by storm.' I know not the subject of which it treats, but I could not help thinking the irreverent idea might find its archetype here.

At two o'clock there was preaching again, as in the morning. The preacher was a powerful one, and wielded the terrors of the law with a skilful hand, judging by the effect which followed. I cannot, if I would, give you any description which would do justice to his style or sentiments. He set forth with coarse but awful power the state of the damned, and his hearers seemed desirous to help him in conveying the idea, and supersede the efforts of imagination by addressing at once the bodily sense, for such screaming and howling I never before heard as at times they raised. A prayer-meeting followed the sermon, and the same scene was again acted as in the morning, only with more noise and zeal. Nothing is more evident to a spectator of these proceedings, than the complete system—the *method*—which is used by all. The very phrases are measured out, and the different means employed are arranged in order. Singing is made a great instrument, and the words and tunes have a peculiar fitness to the sentiments. Every one, not of them, is accosted with the question—"Have you experienced religion?" which, if answered in the negative, is followed by another—"Do you not wish to be prayed for"—"not wish to have religion?"—"not, wish to be saved from hell?"—"come, now is the time—you may never have another—Jesus is waiting—now is the turning point—do come." It is almost impossible for weak minds taken by surprise to resist such appeals, and not a few are frightened into the circle—though, when *words* fail to move them into it, *physical force is not wanting*, though artfully employed. This work is continually going on in the tents—individuals are there made the subjects of most earnest prayer, and besought by tears and groans, and all manner of passionate entreaty to kneel down and give all up to Jesus. Is it a wonder, that they are overpowered? Witnesses, day and night, of an unnatural and bewildering scene—deprived of their customary rest, until their bodies are weakened—with songs and prayers and groans continually ringing in their ears—and all this during the hottest weather, and in the stifled air of a crowded tent, is it at all wonderful that their strength of mind should yield, and they become almost passive things? And so it is; and I do not think it uncharitable to believe that that issue to which all their efforts are directed, and which they hail with praise and thanksgiving as an evidence of the surrender of the soul to God, is in many cases but the result of natural causes working on the body, and of an inflamed imagination. I could not but feel grieved to see children in such a scene. What strange notions must they get here of religion. There were some numbered among the converts, who had gone through the process of 'conviction' and 'justification,' and were encouraged to put aside their natural and becoming diffidence, and speak publicly of their 'experience.' Yes—this was called a most delightful sight. In the evening there was another public service, &c.

I have given you the order of services for a day, and if you feel as I did at its close you will throw down the letter, and gladly forget the unnatural scene. I was thankful then to withdraw myself thence—to 'commune with my own heart and be still'. It had made me sick in heart and in body. I spent Sunday in the neighborhood of the ground, but forbore going there for conscience' sake. During the whole day, people were driving by in a holiday speed. Thousands left their homes and churches to come to this noisy place. That these meetings do some good I would not doubt, but that they do harm also I must believe; and it becomes their advocates to know on which side the balance is. I have asked myself the purpose for which these annual expeditions are undertaken. 'Spiritual improvement'—'increase of faith'—'conversion of souls to God'—these are the avowed objects, and I would believe them sooner to be the sole objects, if the ordinary days of labor were appropriated to these meetings. But when I find them interfering with the established ordinances of religion—tempting people away from their own churches and the quiet observance of the day in their own homes, and doing this by making the services of that day particularly attractive, and letting it be known that it is their greatest day, and that they expect to receive company,—then, I am led to suppose there is an object other than the professed one,—that there is a desire to make more *Methodists* as well as more Christians. It is saying to the regularly ordained pastors in this vicinity—'you are not preaching the gospel to your flocks—we wish them to hear it from us—i. e. we wish to convert them to Methodism—and this, though it may diminish your usefulness, and rob many families of their peace and harmony.' The effort has been successful, and old established societies, once gathering peacably in one house and under one pastor, are now rent and almost broken. I do not blame a sect for wishing to enlarge itself, but let it count the cost of doing so, and have some reference in its proceedings to the great cause, above and beyond all others to be regarded, the cause of truth and goodness.

I have endeavored to give you a simple account of the impressions made on my mind by the new scenes before me. I hope I have not judged hastily or uncharitably. I will only say that my expectations, or rather *hopes*, respecting them, have not been answered. I cannot in my heart approve them, for I think I see evil resulting from them. That they give food for the scoffer my own ears have brought in abundant evidence, here, on the spot; that they are calculated to give young and weak minds wrong notions of religion, and lead some to turn away from *all* religion, seems to me certain; that they are a gathering spot for the idle and the vicious of the region around, and that they lead to the profanation of the sabbath, I have seen. That many come with a desire to get good and are not disappointed, I will not doubt. But, *having that desire*, that they might not get the same and more at home, "having entered into their closets and shut the door," and thus save great evil to the community, I do not believe. But they may say that they come to *do* good,—they come to unite their prayers and labors for the salvation of *others*—those in whom, if not removed for a season from the world, the stirrings of the spirit will not be effectual. Admitting there may be some such, who in these places 'get religion,' as it is called,—unless the voyage, the expense, the living in tents, the exposure to a gazing, laughing crowd, the bewilderment that comes from a thousand shrieking voices,—unless these are important agents in the work, it might, surely, be done at home; for the other influences of prayer, and entreaty, and a short abandonment of worldly pursuits might be enjoyed there. But instances of the *true* convictions of such by these extraordinary means, I fear are rare. I believe it from my own observation, from considerations of human nature, from the fact that I have heard many spoken of here as having 'lost their conviction,' and have heard to day a respectable clergyman—once a Methodist preacher—fully and voluntarily confirm the opinion.

Yours truly,

UNITARIAN ASSOCIATIONS.

We have often taken occasion to express our convictions of the importance and utility of local associations for the diffusion of information on the subject of Unitarian Christianity. We cannot forbear to press the subject on the attention of our readers. There are many towns and religious societies, which comprise a large number of individuals, who are entirely dissatisfied with the religious views presented in the preaching of Orthodox ministers, and who yet are not sufficiently acquainted with Liberal Christanity to receive it with clear and ardent faith. The result is dissatisfaction with their present state, indifference to religion, paradoxical speculations, secret scepticism, or practical infidelity. In the same towns there are usually several, and sometimes not a small number, who by inquiry and reflection have become thoroughly convinced that the doctrine of the Gospel is Unitarianism. In some places, they have formed themselves into a distinct religious society, and are supplied with liberal preaching as they are able to obtain it. In others, they remain with the Orthodox society—and contribute to the support of the Orthodox minister, not judging it right to hazard the peace and harmony of the community in which they dwell by introducing religious divisions. Now, we think, in all cases of this kind an association of the believers in Unitarian Christianity, for the purpose of providing suitable religious books, increasing their own knowledge of the spirit and principles of our faith, and imparting it to their neighbors and friends who were disposed to candid inquiry, would be eminently useful. If there are not more than half a dozen in a place, let them become acquainted with each other; they have received a great light—let them not refuse to make it shine before men; let them encourage and animate each other by mutual sympathy, and without sectarian or exclusive zeal let them show to their brethren a more excellent way. How can they do this better, than by regularly receiving all the important Unitarian publications of the day, reading them themselves, and lending them to those who are searching for truth? In this way, we are sure, a great check might be given to fanaticism on the one hand and to irreligion on the other, and thus an important service be rendered to the community.

WILLIAM ROSCOE, ESQ.

We notice in the English papers last received the death of William Roscoe, of Liverpool, the liberal merchant, the elegant scholar, the earnest philanthropist, the consistent Christian. His long life, amidst the engagements of business in which at one period he was extensively and successfully concerned, was devoted to literary and philanthropic objects. He was an ardent and indefatigable advocate of civil freedom; and to the multitude of his friends, and to a wide community he was the object of strong and devoted attachment, not more for his various attainments, his refined taste and his valuable contributions to letters than for the kindness of his temper, his engaging virtues and the irreproachable purity of his life. The dignity and cheerfulness, with which in his old age, and after the enjoyment of signal prosperity he sustained the reverses of his condition, were proofs of the strength of his character, and of the happy influence both of his religious faith and of his literary habits upon his mind.

We extract the following notice of his death from the Liverpool Albion.

Death of William Roscoe, Esq. With no ordinary feelings of regret we have to announce the death of our distinguished and philanthropic townsman, William Roscoe, Esq. on Thursday, at his residence, Lodge-lane, in the 79th year of his age. Known at a distance as the elegant and enlightened historian and scholar, it was amongst those only who had the high privilege of being his more immediate friends, that his Christian and truly catholic spirit, his enlarged and comprehensive views, his touching simplicity of mind, his charity for all who differed from him, and his firmness and consistency in supporting his own opinions, could be fully known and appreciated.—For more than 50 years he was the dauntless and uncompromising advocate of civil and religious liberty, and of all those liberal measures which have since received the sanction of public or legislative approbation. In a letter, nearly twenty years ago to the present Lord Chancellor, his

views as to the great question of reform were unfolded, and will be found, in many important respects, to correspond with the bill now before Parliament. Nor less the object of his latter exertions was the desire to ameliorate the system of prison disipline, and to impress upon those in authority, that their great aim should be the reformation rather than the punishment of the criminal. The moral courage and integrity of mind which it required to maintain his opinions in earlier life, can only be fully estimated by those who know the circumstances in which he commenced his career in the world. In social intercourse, the simplicity of his manners, his courtesy and kindness to all, and his affectionate interest in the welfare of his friends, have left an impression not to be effaced, and an example which, we feel assured, cannot have been without its beneficial and enduring influence. We understand that our venerable townsman was seriously indisposed for only a few days before his death. He was attacked with a kind of cholera morbus, which weakened him very considerably. He was for a short time before his death slightly delirious; but he soon recovered his wonted composure and serenity of mind, which never left him till he breathed his last. He observed to his physician, as his strength was gradually sinking, and it was the last observation he uttered, that he had, through the mercy of a gracious Providence, enjoyed a longer life than had fallen to the lot of most men; that, though he had had many 'ups and downs' in his time, yet on a review of all the mercies which he had received, his mind was filled with the most heart-felt gratitude to the Almighty for his manifold blessings and mercies. Shortly afterwards this venerable man tranquilly expired.

Mr. Roscoe's funeral was marked by all the imposing solemnity which departed excellence can command, and honored by the attendance of those many friends whom respect for his worth, or admiration of his conciliating disposition had drawn around him in life. * * * Upon entering the chapel the coffin was carried down the north aisle and past the pulpit, to the spot which was destined to close the last mortal scene of this highly respected individual. The Rev. W. Shepherd officiated upon the occasion, and performed the sorrowful service in an affecting manner.

LATE PUBLICATIONS.

The Unitarian Advocate for August, 1831.—The present number of the Advocath contains more than the usual variety of interesting articles. The first on Modern Revivals is a clear statement of several weighty objections that exist against these popular religious movements. It shows, that as a general fact, they are not revivals of practical religion,—that they are based on false and injurious doctrines of religion,—that very exceptionable instruments are used to secure their success—and that they exhibit repulsive and shocking views of the divine character and dealings. The revival of religion which the writer would advocate, is described in the following paragraph:—

And more than all, I would, if possible, urge every one to constant efforts for the promotion of that true and genuine revival of religion, which shall enter into and pass through every walk of human industry, occupation, and enjoyment; which shall make heaven begin on earth; purifying the very fountains of human action; rendering the worldly, devout; the censorious, candid; the avaricious, liberal; the rich, humble and benevolent; the poor, contented and virtuous; and all, holy; which shall spread over the face of human society harmony, and peace and love, and waken up everywhere in all all their energy and warmth the loftiest faculties of the mind, and the finest affections of the heart, that are the legitimate results of a divine and ennobling faith. For this, let us labor. But let none expect to see it coming on amid terror, and gloom, and heart-rending agony. Religion, true, deep, fervent religion, is too holy a principle to be drawn from its high and pure heaven by the earthly machinery which men of the lowest minds may easily put and keep in operation.

Another important article is on the sudden conversions in the times of the Apostles. The views presented and, as we think, proved by the writer, will probably be new to many of his readers. His great object is to show that the change produced in the minds of the early converts from Judaism to Christianity, was not so great as is generally supposed, nor so sudden, nor accomplished by the special influence of the holy Spirit.

Another article gives an interesting account of a work, by the celebrated authoress, Miss Joanna Baillie, on the nature and dignity of Jesus Christ. It appears by this that after a careful examination of the testimony of the Scripture, she decidedly rejects the popular doctrine of the Trinity, and believes our Saviour to be distinct from, and subordinate to, the Infinite Father.

We have no room to notice the other miscellaneous pieces, which are well written, and well adapted to do good.

RELIGIOUS INTELLIGENCE.

ORDINATION AT NEWBURYPORT.

On Wednesday, 3d inst. Rev. Thomas B. Fox, of the Theological School in Cambridge, was ordained pastor of the first Congregational church and society in Newburyport.

The exercises were as follows:—Introductory Prayer by Mr Putnam of Roxbury; Selections from the Scriptures by Mr Goodwin of Concord; Sermon by Dr Lowell of Boston, grandson of the first minister of the church; Ordaining Prayer by Dr Parker of Portsmouth; Charge by Dr Pierce of Brookline; Right Hand of Fellowship by Mr Hedge of West Cambridge; Address to the Society by Mr Francis of Watertown; Concluding Prayer by Mr Damon of Amesbury. The Sermon was from the text, Luke ix. 60.—"Go thou and preach the kingdom of God." The leading sentiment was that the doctrines of the Gospel are profitable only as means of godliness;—the preaching the Gospel is practical preaching, such as is designed to operate on the heart and life. The preacher noticed in a very happy manner the circumstances of the foundation of this society, 105 years ago; its growth, and its present state in contrast with its beginning. He also called attention to the charitable, kind and liberal feelings for which this Society has been distinguished from its origin.

Notwithstanding the unpleasantness of the weather, a large and respectable audience were assembled, who listened with marked interest and attention to the services of the occasion.

All the music was composed by the leader of the choir, and was, in composition and performance, exceedingly well adapted to the occasion.

From the unanimity with which the Society have engaged in all things relating to the settlement of their new Pastor, and from the deep interest manifested in religion, we have the most confident expectations of the prosperity, increase and happiness of this Society.

The Council, convened on this occasion, were also desired "to sanction the dissolution of the connexion, as pastor of this Church and religious Society, of the Rev. Dr Andrews." The subject was referred to a Committee, who reported, that the circumstances which led to the separation were satisfactory and honorable to, both parties. They also reported a cordial recommendation of the Rev. Dr Andrews, as a christian minister. It was unanimously voted, that this report be accepted; and it was recommended, that it be placed on the records of the Church and Society.

An excellent discourse was preached in the evening before the Society, by Rev. Mr Furness, of Philadelphia.

The following ecclesiastical notices have been furnished us by a friend:—

Newbury was incorporated May 6, 1635. Newburyport was taken from it, and incorporated 28 January, 1764.

The first religious Society, in what is now Newburyport, was formed in 1725.

Succession of Pastors.

I. The Rev. John Lowell, a native of Boston, and a graduate of Harvard University in 1721, was ordained 19 January, 1726, and died 15 May, 1767, Æt. 64.

II. The Rev. Thomas Cary, a native of Charlestown, and a graduate of Harvard University, in 1761, was ordained, 11 May, 1768, taken from his labors by sickness 10 Dec. 1788, and died 24 Nov. 1808, Æt. 64.

III. The Rev. John Andrews, a native of Hingham, and graduate of Harvard University in 1786, was ordained, 10 December, 1788, and took a dismission 1 May, 1830.

IV. The Rev. Thomas Bayley Fox, a native of Boston, and a graduate of Harvard University in 1828, was ordained 3 August, 1831.

SUMMARY.

The following additional contributions have been received for the Colonization Society, since July 27th, 1831.

Collected

Rev. Jona. Fisher's Soc. at Blue Hill, Me.	$9,00
Rev. J. A. Warre's Bap. Soc. in Brookline,	12,55
Rev. I. J. Foot's Soc. in West Brookfield,	6,50
Rev. C. Burgiss' Soc. in Dedham,	30,00
Juvenile Soc. in Dedham,	6,00
Rev. C. Mann's Soc. Westminster, Mass.	12,54
Rev. E. Rockwood's Soc. Westboro, Mass,	46,00
Rev. J. Holmes' Soc. New Bedford,	6,00
Rev. " " for Afric. Educ. Soc.	6,00
Rev. S. Lee's Soc. Sherburne, Mass.	17,18
Third Congregational Soc. Beverly,	27,50
Rev. L. Smith's Soc. East Sudbury,	20,00
Rev. Wm. R. Stone's Soc. Truro, Mass.	1,28
Rev. C. Richardson's Methodist Epis. Soc. Falmouth, Mass.	4,00
Rev. T. Adams' Soc. Vassalboro' Me.	6,50
Rev. Dr Ripley's Soc. Concord, Mass.	20,50
Rev. Mr French's Soc. Northampton, N. H.	6,00
Rev. Mr Searles' Soc. Stoneham, Mass.	11,60
Donation from Rev. H. J. Ripley, Newton,	10,00
Donation from Hon. Wm. Reed, of Marblehead,	100,00

ISAAC MANSFIELD,
Treasurer Mass. Col. Soc.—Liberty Square.
Boston, August 8; 1831.

Master Burke.—A London paper says, that Dr Burke, father of the celebrated young Burke, has been enabled to bank 19,000 dollars, the produce of his son's exertions in America. We doubt whether an instance can be found in our country, where a lad of his age has gained so large a sum, by his own efforts, in so short a time. Perhaps it is of little consequence to any individual how much money Master Burke accumulates; but the fact is interesting, as it strongly marks propensity and character.

Washington College.—The fifth annual commencement of Washington College, at Hartford, Conn., took place on Thursday, the 4th inst. The public performances on the occasion, are highly commended. The degree of Bachelor of Arts was conferred on sixteen young gentlemen, alumni of the College. The honorary degree of Doctor of Laws was conferred on his Excellency, John S. Peters, Governor of the State of Connecticut; and the degree of Doctor of Divinity, upon the Rev. Daniel Burhasm, the Rev. Harvy Croswell, and the Rev. Bethiel Judd.

Diamonds.—Since the discovery of part of the jewels, stolen from the Princess of Orange, curiosity has been excited with regard to the actual value of the diamond. A New York paper gives the following extract from "a memoir of this gem," lately published in England by Mr Murray.

The largest ancient diamond belongs to the House of Braganza; it weighs 1680 carats, and if it be really a gem, which some doubt, is worth nearly £300,000,000! The celebrated Pitt diamond, now one of the crown jewels of France, was purchased in India, by Mr Thomas Pitt, ancestor of the Chatham family, when governor of Madras, in 1701. In consequence of an accusation that he procured it unfairly, Mr Pitt detailed the mode in which he came by it. He states that Jamachund, an eminent diamond merchant, came to him and offered for sale a large rough stone for £80,000. After repeated haggling at subsequent visits, he says he bought it for £19,000, "for which he paid him honorably, as by his books appeared." This diamond, which is admitted to approach very nearly to one of the first water, and weighs 136 carats, was sold in 1717, to the Duke of Orleans for £183,000. The diamond which studs the sceptre of the autocrat of Russia, is stated to have been stolen, by an Irish soldier, from an Indian idol, (Juggernaut) in Bengal, whose eye it had long been. The soldier parted with it for a trifle, and after passing through several hands, it was finally sold to the Empress Catherine of Russia, for £90,000, an annuity of £4000, and a patent of nobility!

Manual Labor Seminaries. An association has been formed in New York, called the *Society for Promoting Manual Labor in Literary Institutions.* President, Zechariah Lewis, Esq.—Corresponding Secretary, Rev. Joshua Leavitt—Executive Committee, S. V. S. Wilder, Esq., Rev. Dr Cornelius, Mr Lewis Tappan, Rev. Dr Cox, Rev. Joshua Leavitt, Zephaniah Platt, Esq. The object of the society is stated in the 2d article of the constitution as follows: It shall be the object of this society, to collect and diffuse information, calculated to promote the establishment and prosperity of Manual Labor Schools and Seminaries in the United States, and to introduce the system of Manual Labor into Institutions now established, without diminishing the standard of literary or scientific attainment.

Fayetteville Fire.—Amount of contributions in the City of Boston, for the relief of the sufferers by the late fire in Fayetteville:—

	$9596 27	
Cash	300	
		$9896 27
Provisions and Cloth ing		150
		$10,046 87

The proceeds of the above contributions have been forwoarded as follows:—

Draft on the Fayetteville Branch U. S. Bank,		$8892 62
Individual remittance in cash,		300
Provisions and clothing purchased by the Committee,	$704 25	
Ditto, contributed as above,	150	
		$854 25
		$10,046 87

For the Committee,
DANIEL WEBSTER, Chairman,
CHARLES SPRAGUE, Treasurer.

Washington Irving, Esq., Charge des Affaires from the United States of America, received the honorary degree of Doctor in civil law, on the 15th ult. at the convocation at Oxford, England.

English Naval Force. When the President, at New York, left Portsmouth, on the 20th ult. the largest naval force that has been fitted out in England since the peace in 1815, was in complete readiness in that port, to proceed to sea. It consisted of 3 ships of 120 guns, 4 74's, 4 or 5 frigates, and several sloops of war.

Rutgers College The annual commencement of this institution took place on the 20th inst, at which time, eighteen young gentlemen were admitted to the degree of Bachelor of Arts.

Bunker Hill Monument Association. The adjourned meeting of the Bunker Hill Monument Association, on Monday afternoon, August 1st. in Faneuil Hall, was fully attended—and the following gentlemen were elected, almost unanimously, to complete the Board:—William Prescott, John C. Warren, William Sullivan, Henry A. S. Dearborn, Edward Everett, Amos Lawrence, Ebenezer Breed, Nathan Hale, Robert G. Shaw, John Skinner, Francis J. Oliver, David Devens, Francis Peabody, Thomas J. Goodwin, John Harris, James K. Frothingham, William H. Eliot, and Nathaniel Hammond.

William and Mary College, Va. The annual commencement at this institution was on the fourth of July. J. P. Cushing, Esq. President of Hampden Sydney College, was elected Professor of Chemistry and Natural Philosophy—and in case he accepts the office, Mr Rodgers will be transferred to the Mathematical Department.

Rev. John Matthews, D. D., was inaugurated as Profes or of Didactic Theology in the Indiana Theological Seminary, Hanover, Indiana on Wednesday, June 23d.

Rise of property in Philadelphia. The Indian King Tavern, on the south side of Market street, between Second and Third, with a lot of twentyfive by two hundred feet, was sold on Thursday evening, by Mr Woelbert, for *fortytwo thousand two hundred dollars.* A century ago, according to an old deed, it was leased as a tavern, at an annual rent of fifteen shillings.

New England Society, &c. At the annual meeting of the "New England Society for the promotion of Manufactures and the Mechanic Arts," held on Thursday, May 26th, 1831, the following gentlemen were chosen officers of the Society for the present year. His Excellency LEVI LINCOLN, President.

Vice Presidents.—Hon. Nathan Appleton, Hon. H. A. S. Dearborn, Hon. Dudley L. Pickman, Hon Aaron Tufts.

Directors.—P. T. Jackson, David Sears, Jonas B. Brown, Wm. Lawrence, Joshua Clapp, John R. Adan Isaac Parker, J. C. Pray, Wm. Shimmin, John A. Lowell. Samuel Perkins, and Abbott Lawrence.

BENJAMIN T. PICKMAN *Treasurer.*
SAMUEL TORREY, *Secretary*

The Cabinet. The Secretaay of War, Gov. Cass, and Mr. M'Lean, Secretary of the Treasury have arrived at Washington.

Union College. The Reverend Alonzo Potter, of this City, has been elected Professor of Rhetoric and moral Philosophy in Union College.

Strength of the Russian Army. Capt. Alexander, an intelligent Englishman, who visited Russia in 1829, gives the following statement of the strength of the Russian army at that time, since which a new levy of a large force has been made. The army then consisted of the Imperial Guards of 40 000 men—two grand armies—Polish army 40,000, army of the Caucasus, corps in Lithuania, corps in Finland, corps in Siberia, corps of instruction, and corps of the interior, which; with Cossacks, &c. &c. made the Russian army equal to a *million of men!* In one campaign against the Turks, that of 1829, the Russian loss chiefly from sickness, was between 80,000 and 90,000 men; yet it was spoken of by Russian General officers as of little consequence, so easily was it to be supplied. It is against this military Leviathan that the miserable policy of France has so long left the Poles to struggle unaided, for liberty and life.

FOREIGN INTELLIGENCE.

London papers have been received by the packet ship Dover, which arrived at this port on the evening of the 9th inst.

Prince Leopold has consented to accept the Crown of Belgium, on certain conditions, which relate to the arrangement of the boundaries to the satisfaction of the allied powers. The Prince writes thus to the Regent of Belgium.

Sir—It is with sincere satisfaction that I have received the letter dated the 6th of June, which you have written to me. The circumstances which have delayed my answer are too well known to you to require an explanation.

Whatever may be the resvlt of political events with respect to myself, the flattering confidence which you have placed in me has made it my duty to make every effort in my power to contribute to bring to a happy conclusion a negotiation of such great importance to the existence of Belgium, and perhaps the peace of Europe.

As the form of my acceptance does not permit me to enter into details, I must here add some explanations. As soon as the Congress shall have adopted the articles which the conference at London proposes to it, I shall consider the difficulties to be removed as far as I am concerned, and I shall be able immediately to proceed to Belgium.

The Congress will now be able to embrace at once view the situation of affairs. May its decision complete the independence of the country, and thus furnish me with the means to contribute to its prosperity'

With the most sincere attachment, be pleased, Sir to accept, &c. (Signed) LEOPOLD.

London, June 26, 1831.

Don Pedro, late Emperor of Brazil, was refused permission to reside in France, in consequence of which he went over to England, and was cordially received by the King. He proposes to place his daughter on the throne of Portugal, and to act himself as Regent.

Poland. There has been no general action between the Poles and Russians, or important movement by either party. General Paskewitch the successor of Count Debitsch, arrived at Memel, June 21st on his way to take command of the Russian army in Poland.

The Polish army had attempted a great movement towards Siedlec, with the hope of surprising General Kteutz, or forcing the General-in-Chief of the enemy or draw off the divisions of his right from the palatinate of Plock, and to cross over to the left bank of the Bug. That expectation failed. Skrzynecki returned to Praga on the 29th. We are ignorant of his present plans.

The Russians, masters of the town of Plock, occupy the right bank of the Vistula with considerable forces, and are supposed to have the intention of crossing the river. They continue to receive their provisions from the lower Vistula, and the Prussian fortress of Thorn has become for them a magazine.

The Cholera Morbus continues its ravages. Paris papers states that it has broken out in Archangel, in latitude 64 degrees 33 minutes north, upon the borders of the Frozen Ocean. The contagion was carried thither by vessels descending the Dwina, and laden with produce of Prussian provinces.

Charles X. A letter from Rome, dated June 19th says—

The partisans of the Ex-King, Charles X., have frequent meetings in Rome, at the house of his Eminence Cardinal Rohan. This Prince feels no hesitation in styling himself (among his Carlist junta) the Ambassador of the fallen Bourbons, Charles X. and Henry V. Of course his Eminence only represents the Princes of Holyrood in this place until the approaching arrival of M. de Blacas, titular Ambassador.

Since the Cardinal has evinced this disposition, the Jesuits, and all the French refugees opposed to the events of July, besiege his palace, and have frequent conferences there. The Cardinal is also in direct communication with the incumbents of the principal Sees in France, and whose letters are read in those conventicles. Accounts prejudicial to Louis Philippe, and threatening to France, emanate every day from those pious souls, animated by a special zeal for religion. To believe them, all the Powers of Europe are going to declare war against the usurper of the throne of Charles X., and the disturbances which agitate the kingdom insure the triumph of the enemies of France.

Poland. Intelligence just received says that the Polish Head Quarters are at Warsaw, and that the Rusians had been obliged to retreat from Plock. On the 22nd June it was decided that a general levy should be raised, and a decisive attack made upon the Russians. Gen. Gielgud had joined the Insurgents in Lithuania, with 70,000 men under his commaud. He will leave 40,000 and proceed to Warsaw with the remainder. A letter states that the Poles have taken an important fortress in Lithuania, occupied by the Prusians as a depot for arms and ammunition. The Government of Poland had announced the proposal of a loan of between 2,000,000 and £3,000,000 sterling.

England. In the House of Commons, after a debate of three days, the Reform bill passed to a second reading by a vote of 367 to 231.

A satisfactory arrangement with respect to the vacant sovereignty of Belgium had not been effected.

MARRIAGES.

In Cambridge, 19th ult. by Rev. Dr. Holmes, Mr. John Dolbeer, of New-York, to Miss Ann E. Hancock.

At Edgartown, Mr. Jonathan Worth, to Miss Eunice J. Coffin.

In Leominster, Mr. William Ross, to Miss Lucy Otis.

DEATHS.

In this city, yesterday morning, Mrs. Sarah Libbey, 26, wife of Mr. Tristram L.

In Scituate, on Tuesday, very suddenly, Rev. Nehemiah Thomas, Pastor of the first Congregational Society in that town.—On the 3d inst. Mr. Charles Cook, 33; Mr. Melzer Litchfield, aged about 33.

In Hingham, July 25, Mr. John Davis, 45.

At Edgartown, John S. aged 2 years, youngest son of Rev. John S. Dill.

In Winchester, Va. Alfred H. Powell, Esq. attorney at law. He was engaged in arguing a cause before the county court, when he suddenly staggered back, extending his arm, and saying, "bleed me, my friends," and expired immediately.

"SPIRITUAL SONGS."

Messrs. RICHARDSON LORD & HOLBROOK, Boston, HASTINGS & TRACY, and WILLIAM WILLIAMS, Utica, propose to publish a small periodical work, consisting of twelve numbers, to be entitled "Spiritual Songs for Social Worship: adapted to the use of families and private circles in seasons of revival, to missionary meetings, to the monthly concert, and to other occasions of special interest. The words and Music arranged by Thomas Hastings, of Utica, and Lowell Mason, of Boston."

A work of this peculiar kind, it is believed, has long been needed by the American churches. Psalms and Hymns of the ordinary character, are indeed well adapted to the use of large and dignified assemblies; cut for the accommodation of families and private circles, something more simple, chanting and melodious in its character, seems peculiarly appropriate. The conviction that such familiar melodies are required for the purposes here mentioned, has at length become general and pressing. To meet this want, is the leading object of this publication. The melodies, it will be seen, are pleasing and familiar. Several of them have been composed expressly for this work. None of them, it is believed, have been injured by irrelevant associations. The words have been thus far selected with care, through the kind advice of several of the clergy; and in all things, the compilers have aimed at that species of chaste simplicity, which is so favourable to the promotion of religious feeling.

The present number, issued as a specimen of the work, is intended as an experiment. Should it succeed, it will be followed by others, so as to constitute a volume of the ordinary size. Price 12 1-2 cts. per number.

Aug. 5.

JUST published by L. C. BOWLES,
THE SCRIPTURAL INTERPRETER.
Vol. 1. No. 1.

CONTENTS.

Editorial Introduction.
What is the Bible.
How should the Bible be read.
Meaning of the names given to the whole and to parts of the Bible.
Claims of the New Testament to attention.
Different Character of the Books of the New Testament.
Reasons for a New Translation of the Bible.
Translation and Exposition—Matt. iii. 1--12.
" " " " " 13--17.

TEACHER'S GIFT.

Just published, by N. S. SIMPKINS, & Co. Court Street, *The Teacher's Gift to his Pupils*, with numerous engravings.

—From the Author's Preface.—

His design has been simply to draw from the common events of life, which every child must notice, a practical illustration of the value and necessity of religion and virtue. He has therefore taken for his subjects the daily occurrences that presented themselves in the immediate circle of his acquaintance, and anything in short, which might impress the youthful Christian with the *one great truth* that religion is essential to our happiness, and that there is no situation in life to which it would not impart new pleasure.

August 6. 3t.

THE MORAL CLASS BOOK.

RICHARDSON, LORD & HOLBROOK, have just published THE MORAL CLASS BOOK, or the Law of Morals; derived from the Created Universe, and from Revealed Religion. Intended for Schools. By William Sullivan, Counsellor at Law.

'Nil enim prodest labere non possit idem.'

'The statutes of the Lord, are right; rejoicing the heart:
The commandment of the Lord is pure; enlightening the eyes.' Psalm xix. 8.

Extract from the Preface.

"The plan of this volume is to search out the original principles of morality. They are supposed to have been found in the laws of the created universe. We have endeavored to prove, that this universe must have proceeded from Supreme Intelligence, Almighty power, and unbounded goodness; that it is one connected, and dependent system of being: that physical, intellectual, moral, and religious man, is necessarily a part of it; that his relation to the universe, can be diserned and understood by the light of reason, that what he thus learns, is confirmed, and sanctioned, by Divine revelation. Beyond this we do not go; and beyond this we need not go, since it is thus disclosed, and made certain, *that the law of morals is the will of God.*

'It may be supposed, that such an inquiry would necessarily lead to peculiar, and even to sectarian opinions, in religion. This consequence does not follow. If it did, there is no call to introduce it into this volume; nor is it introduced. We know, and respect the differences which exist, in religious opinions, in this free land. With these, on this occasion, we have no concern. The sole purpose is to illustrate the principles of that morality which all denominations of Christians respect.' aug 13.

SIXTH ANNUAL REPORT OF A. U. A.

Just published at the Depository, 141 Washington Street, Tract No. 49, of the First Series, being "The REPORTS of the American Unitarian Association, prepared for the Sixth Anniversary, May 24th, 1831." 12 mo. pp. 44. GRAY & BOWEN.

August 6.

UNITARIAN ADVOCATE.—

This day published, by LEONARD C. BOWLES, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen.* Vol. IV.—No. 2.—(New Series.) For August, 1831.

CONTENTS.

Objections to Modern Revivals. On the sudden conversion of large numbers by the preaching and miracles of the Apostles. Unitarianism adapted to produce zeal. Original Poetry—To the memory of a Young Lady. Letter from William Roberts, a native East Indian Unitarian. Unitarianism in the West. Second Letter from a candidate for the Ministry. General tenor of the New Testament, regarding the nature and dignity of Jesus Christ—By Joanna Baillie—London, 1831. The Scriptual Interpreter, for July, No. 1, Vol. I. Exhibition of the Cambridge Theological School. August 1.

THE JUVENILE LIBRARY.

The Subscriber proposes to publish a series of vols. to be called "*The Juvenile Library,*" to contain original Moral Tales, Biography, Travels, Natural History, and such subjects as may be thought useful and interesting, while they convey moral instruction, to young persons.

Each volume will contain about 200 pages 18mo, embellished with one or more engravings, handsomely printed, and done up in a neat and durable binding.

Manuscripts left with the subscriber will receive immediate attention and such as may be thought suitable for the purpose he will wish to purchase.

L. C. BOWLES,
No. 124 Washington-street.

FAMILY AND SECRET DEVOTIONS.

Exercises for Family and Secret Prayer; to which are annexed Hints on the Common Practical Mistakes in Family Religion; a new edition, enlarged and improved, this day published and for sale at this Office, and by *Wm. Hyde*, Messrs. *Carter, Hendee & Babcock*, and *Cottons & Barnard.* Price (best paper) 37 1-2 cents, bds.—per doz. (common paper) $2,40. 'Hints' separately, per doz. 37 1-2 cents May 21.

INFANT SCHOOL MANUAL.

New Edition. The Infant School Manual, or Teacher's Assistant, containing a view of the system of Infant Schools. Also, a variety of useful lessons, for the use of teachers. By Mrs Howland. Third edition. The rapidity with which the first two editions of this work were sold, is evidence of the want of such a work. This edition has been improved and enlarged, and will be found a valuable assistant to those who are engaged in, or are desirous of qualifying themselves for yatecing Infant Schools. It will also be useful to everl teacher of young children in common schools or families. Just published by

RICHARSON, LORD & HOLBROOK,
July 9. School Book Publishers.

BERRY STREET CONFERENCE.

This day published by WAIT, GREENE & Co. "An address delivered at the BERRY STREET CONFERENCE," May 25, 1831. By Rev. NATHANIEL THAYER, D. D.

N. B. 'Sunday School Libraries supplied as usual.
'Ware on the Christian Character.' 2d Edition.
July 30. 3t

NEW CHILDREN'S BOOKS.

This day published by GRAY & BOWEN, No. 141 Washington Street, the "Teacher's Gift to his Pupils, with numerous engravings."

—ALSO—

Just published for the Boston Sunday School Society, "Ellen and Mary, or the Advantage of Humility;" "Mary Smith, or the poor little girl who knew how to do good."

The above publications of the Sunday School Society, are intended for Sunday School Libraries, and are sold at a low price. A liberal discount is made to Booksellers. August 6.

LIBERAL PREACHER, *for August.*—Just published by L. C. BOWLES, 124 Washington-Street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for August, 1831.—Conducted by an Association of Clergymen. New Series, Vol. I. No. 8. Containing a Sermon by Rev. W. B. O. PEABODY, on '*The New Commandment*,' John xiii. 34. August. 6

ADAMS' PATENT
SWELLED BEAM WINDLASS BEDSTEAD.

No. 422 Washington Street, near Boylston Market, a few doors South of Washington Bank.

These Bedsteads are highly recommended on account of the Swelled Beam, which produces a Crowning and Elastic Sacking. ☞ Without the Swelled Beam the sacking cannot remain elastic any considerable length of time.

They are manufactured solely by the patentee, as above, and sold in a great variety of patterns, on the most reasonable terms. ☞ As there is no additional expense of materials or labor in manufacturing the Swelled Beam Bedsteads, there is no additional price on account of this most valuable, though perfectly simple improvement of the Swelled Beam.

N. B.—The public are particularly invited to call on Mr Adams as above, and examine the Swelled Beam in the Windlass Bedsteads before purchasing, as there are other Windlass Bedsteads manufactured and offered for sale as an improved article which have not the patent Swelled Beam. 3m June 11.

MR HODGES'S SERMON.

Just published at this Office, and by HILLIARD GRAY & Co. "A Sermon delivered before the Congregational Society in West Bridgewater, 27th February, 1831, the Lord's-day after the interment of their Minister, the Rev. John Reed, D. D. By R. M. HODGES, Minister of the First Congregational Society in Bridgewater." July 2.

POETRY.

STANZAS.

"WATCH AND PRAY, LEST YE ENTER INTO TEMPTATION."

Oh watch and pray—thou can'st not tell,
How near thine hour may be;
Thou can'st not know how soon the bell
May toll its notes for thee:
Death's thousand snares beset thy way,
Frail child of dust—oh watch and pray!

Fond YOUTH—as yet untouched by care,
Does thy young pulse beat high?
Do Hope's gay visions, bright and fair,
Dilate before thine eye?
Know, these must change, must pass away—
Fond, trusting youth,—oh watch and pray!

Thou AGED MAN—life's wintry storm
Hath seared thy vernal bloom;
With trembling step, and bending form,
Thou art tottering to the tomb;
And can vain hopes lead thee astray?
Watch, weary pilgrim—watch and pray!

AMBITION—stop thy panting breath,
PRIDE—sink thy lifted eye,
Behold the yawning gates of death
Before thee open lie;
Oh hear the counsel, and obey—
Pride and Ambition—watch and pray!

Oh watch and pray—the paths we tread
Lead onward to the grave;
Go to the tombs, and ask the dead,
Ye on life's stormy wave—
And they shall tell you—even they,
From their dark chambers—WATCH AND PRAY!

The annexed lines are copied from the Norfolk (Va.) American Beacon. They were addressed to a young boy, who, supposing himself rebuked for his affection, replied—

"I AM NOT TOO OLD TO LOVE MY MOTHER."

I did not think to check the flow
Of thy young heart's deep love, fair boy;
And with ungentle hand, to throw
A cloud athwart thy sun of joy;
Would—though fast coming years will steal
The boyish freshness from thy brow,—
Thou ne'er couldst be "too old" to feel
The same pure love that stirs thee now!

Would that thine heart might ever be
Linked to thy mother's, by a spell
As strong as human destiny,
And love, that years, nor cares, may quell;
That manhood might not lead away
Thy thoughts from the maternal knee—
The spot where thou art wont to pray,
The lip that only blesseth thee!

Yet vain the wish—a mother's voice
May n t forever win thine ear,
A mother's heart bid thine rejoice,
Nor blend with thine a mother's tear!
Thou wilt commune with men—and yearn
For the endearments childhood knew,
And sigh, when later friendships burn,
For those,—the early loved and true!

And they will quit thee not—no charm
Lingers about our after years;
There cometh no maternal arm
To mould our course, or stay our fears!
And thou wilt look in sorrow back,
On many a joy enlivened scene,
But find on manhood's wayward track,
Nought like a mother's love, I ween!

Then think not I could bid thee seal
Thy living heart up in thy breast,
Or would that thou should'st cease to feel
All that hath power to make thee blest!
O, no! let thine affections now
Gush out, where'er their promptings move;
Hereafter, it may be that thou
Wilt find no human thing to love!

MISCELLANEOUS.

PUBLIC WORSHIP IN IRELAND.

The Southern Religious Telegraph has a correspondent travelling from Great Britain, who in one of his letters makes the following remarks on some things which he observed in the public worship at the congregations in Ireland. He writes from Cork under date of last January.

There are a few things connected with the public services of the church which I consider worthy of notice. One is the *invariable* practice of *reading to the people a portion of the Word of God.* In your Confession of Faith this is particularly enjoined, as a part of public worship; and although, where there are so many servants and others who cannot read, the duty is the more obvious, yet in many churches it is omitted. Here, in the forenoon service, *two* chapters are read, one from the Old Testament and another from the New. In the evening, *one* chapter, usually selected to suit the subject of the sermon. In some churches the reading is in regular order, so that, in time, the whole Bible is read out from the pulpit, at the rate of four or five chapters a week. The people always have their Bibles, and follow their minister. When occasional explanations are added on his part, it is so much the better. It is truly pleasant, and augurs well, to see the Scriptures so honored as they appear to be by at least some of the churches of Ireland. In many parts of the United States, the Hymn Book is very much in use, and the Bible not so much. Here is just the reverse.

Another particular I could not fail to observe. When prayer is offered the people remain in the position they had assumed *until it is ended*; and when the benediction is pronounced there is a pause, of a minute, before the congregation begin to disperse, during which all appear to be engaged in silent prayer. So also after family prayer, wherever I have attended it, there is the same decent and reverential silence for a few seconds after the prayer is ended, and this silence is observed even by the little children. How different the practice is in many houses of worship, both public and private, with which your readers are acquainted, I need not say. The last sentence of a prayer is sometimes scarcely audible, although it had not been long, in consequence of the preparation the people are making to resume their seats; and at the close of the service, while the benediction is being pronounced, some are seeking their hats, some are putting on their cloaks or their gloves, and some are on their way out. They are in haste to be gone. "O what a weariness is this service! When will it be past?"—What miserable triflers are many of us in the house of God? How heedless of his approbation, and his blessing upon our attendance! How seldom do we *prepare* our heart to seek him, before the services, or examine it afterwards! In truth, of those who give attendance at the courts of the Lord's house, the multitude seem not to know that he is to be worshipped *in spirit*—with all the mind and soul, fully stirred up; and that mere bodily service is worse than vain. How a sense of propriety, not to speak of religious feeling, can permit one to follow up almost instantly, this most solemn service, with conversation on worldly and perhaps trifling subjects, it is hard to see. I presume it would be candidly confessed that when we indulge in this practice, the devotional feeling, and the sense of propriety are both absent.

As at leaving the house, so upon entering it, almost every person spends a moment in prayer, generally before being seated. At first I was disposed to consider all such persons pious, but upon further acquaintance I found it to be the result of education, and of general custom. Young people are taught to ask a blessing of God, when they enter his house, and conscience does not readily permit them to depart from the practice. It would be very pleasant and encouraging to the preacher to notice his people, old and young, thus seeking a blessing upon the service which he is about to commence, did not the manner of many of them show that it was only a form, certain words were repeated, but there was no prayer.

My observation thus far would lead to the opinion that more attention is paid to the *buildings* in which public worship is held, in this country, than in yours. I have seen no house that was not comfortable, and decent. Almost all are furnished with a gallery, in which "the chief seats of the Synagogue," are supposed to be. When I have had the gallery doors closed upon the occasion of a night meeting, it has been thought injudicious, as "the gentry" prefer the uppermost seats, and such an arrangement might prevent their attendance.

Every house, whatever be the denomination, is furnished with a vestry room, in which the minister may retire, before or after service, where small meetings and conferences of every sort are held, and where usually a church library is kept. Sometimes this room is in one corner of the house, and, if on the outside, is always in immediate contact with the main building. How convenient this would be to a country congregation, I need not say, and how much a proper attention to this subject would conduce to the spiritual prosperity of our Southern churches I cannot tell. But I have no doubt that if they had better houses they would hear better preaching; and if they had better accommodations for the Sunday School, the Bible class, the conference, they would have more prosperity.

FAMILY ECONOMY.

[From the New York Mirror.]

There is nothing which goes so far towards placing young people beyond the reach of poverty, as economy in the management of their domestic affairs. It is as much impossible to get a ship across the Atlantic with half a dozen butts started, or as many bolt holes in her hull, as to conduct the concerns of a family without economy. It matters not whether a man furnish little or much for his family, if there is a continual leakage in the kitchen, or in the parlor, it runs away, he knows not how; and that demon, *waste*, cries more, like the horseleech's daughter, until he that provides has no more to give. It is the husband's duty to bring into the house, and it is the duty of the wife to see that nothing goes wrongfully out of it—not the least article, however unimportant in itself, for it establishes a precedent; nor under any pretence, for it opens a door for ruin to stalk in, and he seldom leaves an opportunity unimproved. A man gets a wife to look after his affairs; to assist him in his journey thro' life; to educate and prepare his children for a proper station in life, and not to dissipate his property. The husband's interests should be the wife's care, and her ambition should carry her no farther than his welfare and happiness together with that of her children. This should be her sole aim, and her theatre of exploits is in the bosom of her family, where she may do as much towards making a fortune as he possibly can do in the counting-room or work-shop. It is not the money *earned* that makes a man wealthy; it is what is *saved* from his earnings. A good and prudent husband makes deposit of the fruits of his labor with his best friend; and if that friend be not true to him, what has he to hope? If he dare not place confidence in the companion of his bosom, where is he to place it? A wife acts not for herself only, but she is the agent of many she loves. And she is bound to act for their good, and not for her own gratification. Her husband's good is the end at which she should aim—his approbation is her reward. Self-gratification in dress, or indulgence in appetite, or more company than his purse can entertain, are equally pernicious. The first adds vanity to extravagance; the second fastens a doctor's bill to a long butcher's account, and the latter brings intemperance, the worst of all evils, in its train.

THE SEA TIGER.

[From the Portsmouth Herald.]

The sealing schooner Pacific, which arrived at this port a few weeks since, brought home the skull and hide of a Sea Tiger, taken near the South Georgia Islands. This brave tenant of the deep measured seven feet in length, and girted three and a half when killed. The general shape of the head is like that of the common seal, with the exception that it is more elongated, and the sockets of the eyes deeper and broader. It measures fifteen and a quarter inches from the extremity of the nose to the great hole of the occipital bone. The length of the lower jaw from the chin to the point of articulation with the upper jaw bone, is eleven and a half inches. A straight line drawn from one articulating process to the other, measures six inches. The number of teeth is 32—4 of which are tusks. The largest tusk is 1 1-2 inch long, and 1 in circumference at its base. In each jaw there are ten grinders, which immediately after emerging from their sockets, are divided into three distinct conical portions, the central division being more than half an inch long, and the two lateral ones the fourth of an inch—all terminating with sharp smooth points. The skin is covered with fine, thick, short hair, of a grey color on the back, and spotted with black and white on the abdomen. It has short, strong flippers. The sea tiger moves with surprising velocity in the water, and all its motions in that element are indicative of great strength.

Its principal food consists of penguins; and when a flock of these beautiful birds are discovered at a distance, he gets upon the windward side, lies upon his back, and in this attitude suffers himself to ride upon the billows with his head slightly elevated above his body—keeping his large, dark, vigilant eye steadily fixed upon the ill-fated object of his pursuit; and soon as he floats sufficiently near to secure it, he turns upon his belly, cleaves the billows with astonishing swiftness, and the next moment he is seen plunging into the water with a penguin which weighs forty or sixty pounds in his capacious jaws. He is an animal of undaunted courage and shrewdness.

The crew of the Pacific were frequently chased by sea-tigers while they were cruising in their boats. On one occasion, when two of the men were at a considerable distance from the shore and from the schooner, a tiger nearly twenty feet long and six in circumference, discovered their situation and immediately pursued the boat with all possible speed; when he got within ten or twelve feet he leaped for the boat, at the same time exposing his teeth with great rage; but failing to get into the boat he made a furious attempt to upset it. At this moment one of the party lodged a musket ball in his body; but this only served to augment the animal's fury, and he again attempted to spring into the boat; and had it not been that he received a severe blow from a lance, would have succeeded. He still kept up battle with unabated courage and violence; repeated his efforts, and seemed resolved that neither the power nor the weapons of man should prevail against him; and it was not till the second and third ball were lodged within him that he was overcome.

At another time some of the crew were three miles from the schooner in their boat, when they saw a large tiger following in their wake. He kept at a distance from the boat and betrayed no disposition to annoy the party, which circumstance induced them, at that time unacquainted with the habits of the sea-tiger, to pursue him; but they soon found that their ignorance of the character of their enemy had betrayed them into imminent danger, and that they were likely to pay for their temerity, for the tiger prepared himself for the battle, and gave chase to the crew, who immediately pulled for the vessel; and it was with extreme difficulty that they succeeded in keeping him out of the boat or from upsetting it. Some of the sailors tasted the meat of a sea tiger which they killed, and found it excellent.

It has been supposed that the sea tiger and the walrus are the same; but they differ in several particulars, such as the number, size, shape, and relative position of the teeth, and in the form of the head, which latter in the walrus bears a strong resemblance to the human species.

THE LANDERS AND THE RIVER NIGER.

[From a Portsmouth (Eng.) paper.]

The two Landers arrived here on Tuesday last in the William Harris transport, from Rio Janeiro, having reached that country from Fernando Po. They both appear in good health, and state that in their progress through Africa they found the climate perfectly healthy, experiencing no inconvenience in this regard, until they reached the pestilential influence of the coast and Fernando Po. These travellers have, doubtless, thrown a very considerable light on African geography: how far their discoveries will be beneficial to our commerce, or enable us to communicate with the interior so as to aid in the suppression of the slave trade in its origin, remains yet to be proved. It appears the Landers landed at Badagry on the 22d March, 1830, and immediately proceeded on horseback to the northward, to a city called Boussa, which is known to be on the Niger, and which city is described to be of great extent, being upwards of twenty miles in circumference, though it may not contain more than four thousand houses. These, however, in general, are little better than huts, and like Timbuctoo, it contains no large buildings. It is situated about latitude 10 north. They remained nearly three months at this place, and ascertained that it was not an island, as had been supposed. The king of this place treated them very kindly; indeed they speak in high terms of the kindness and gentleness of the negroes in the interior, who, so far from offering to molest them, afforded them all the information and assistance in their power. It was only when they approached the vicinity of the coast that they experienced insult and impediment. During their sojourn at Boussa, they made excursions round it, and ascended the Niger against the stream for three days, visiting another city, which will be found in Clapperton's map, called Youri, directly north of Boussa. At the end of the three months, during which time the water in the river had been rising, from the influence of the rainy season, and which they were told would be requisite to ensure their safe passage over the rocks and other impediments, which form rapids, &c., they began to descend, and soon found the river easterly till they reached the vicinity of Funda; which city should be placed on the map at least two degrees further east than it now is. Near Funda the Niger was joined by a large river, which, from description, was doubtless the Shary, and which the natives said came from Tchad Lake, distant fifteen days' journey in the north east, thus clearly proving that the Niger receives from, instead of extending its waters in, that lake. With regard to the Tchad Lake, it was understood it sent out its waters to other rivers further east than Funda, and running to the southward, most probably supplying the great rivers Zaire and Congo. Below Funda, at a place called Thirree, these adventurous travellers were pursued and captured by a fleet of 30 or 40 war canoes. In the pursuit (it does not appear why the Landers should have fled) their canoes were swamped, and all their writings, collections and instruments were lost. This took place about ten days' journey from the coast. The natives of Thirree, after their capture, treated them kindly, and forwarded them towards the coast. Below Funda, they fell in with a river which branched to the westward, and which they ascertained to be the river Benin. They reached the sea by the Nun river, a few miles to the eastward of Cape Formosa, and about two degrees from Badagry, from whence they started. They conjectured they had come down the Niger at least 900 miles, but having lost their instruments and papers, they had no means of ascertaining the exact position and distances of the many towns they passed on either side of its banks. When they arrived at the mouth of the Nun river, they discharged a servant, Antonio, who set off up the river to return to his own country; but on the arrival of the Landers at Fernando Po, they ascertained that this servant, after proceeding up the river Nun, branched off to the eastward, and reached the coast by the New Calabar river, thus proving that the Benin, the Nun, and the New Calabar rivers were all mouths of the great Niger, with a direct communication to the Tchad Lake. After their capture they were purchased by a slave-dealer, who doubtless knew he could obtain a good price for giving them up. They reached the sea about the 30th of November, 1830. During the time they were in the interior, a volume of Watts' Hymns fell into their hands, which had formerly belonged to Dr Anderson, who was in company with Mungo Park at the time of his death.

DANGERS OF THE CITY.

[From the American Spectator.]

"Nine-tenths of the young men, who go from the country into our large cities, are ruined." We heard somebody say so; and the words, after the lapse of several weeks, still tingle in our ears. We believe this estimate too large. Still we have no doubt that if the number were accurately known, it would be truly appalling.

These young men, it is well known, are generally among the most promising in the community. The question very naturally arises, what are the causes which make such havoc among the rising hopes of our country? What deadly pestilence slumbers in the close atmosphere of our populous cities? In imagination we can very readily trace the usual progress of these young men in their fatal career. We have in fact viewed, in almost all its length and breadth, the city road to youthful ruin. The first step is an introduction to the society of a few gay and jovial companions, where the laugh, the jest, the gossip, and the bottle, are the bonds of union and the aliment of life. Among these most powerful agents in the formation of the youthful character, all considerations of a solemn character, the dictates of a wakeful conscience, the sober sentiments of a solitary hour, would of course be unwelcome and despised intruders. The gleam of unbroken hilarity becomes the essential sunlight of the soul, and every tender bud of soberness is blasted beneath its fascinating influence.—Every artificial help must be called in to aid in filling up the chasms, which must continually become broader, darker, and more frequent, in this forced and unnatural illumination. The mind, emptied of all its trifles, resorts to the chances of game, till they cease to be pastimes, and much more the resources of pleasure.—Next is tried the power of balls and carousals. The theatre opens its doors, receives the wayward wanderers, and showers down upon them its corrupting and debasing influence. The once amiable, and beautiful, still blooming without but deadly within, are presented before their enervated faculties, and sure and fatal allurements; and thus the youthful and inexperienced victims are led like the ox to the slaughter, stupid and senseless as he, without knowing that it is for their life.

COLD WATER.

[From the Education Reporter.]

I have known a swelling upon a child's forehead, as big as a pigeon's egg occasioned by a fall; and because there happened to be no camphor in the bottle, the sympathising mother had nothing to do, but sit down and cry over her child. Now she should know that cloths dipped in cold water, or if in winter when it can be obtained, a snow ball wrapped up in a cloth and held upon the swelling, will do more good than a gallon of camphor.

I have known persons heat rum to wash the head with, in violent head-aches, when showering it with cold water, or a cap of snow, will do a great deal of good, as we might expect.

I have known a good nurse put on bruised wormwood, steeped in boiling vinegar, to a sprained ankle, to keep the swelling down, but, according to the laws of our nature, all hot applications in such cases do hurt. We must apply cold to do any good. Let pitchers full of cold water be poured from a height upon such an ankle, and the inflammation will be very soon subdued.

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